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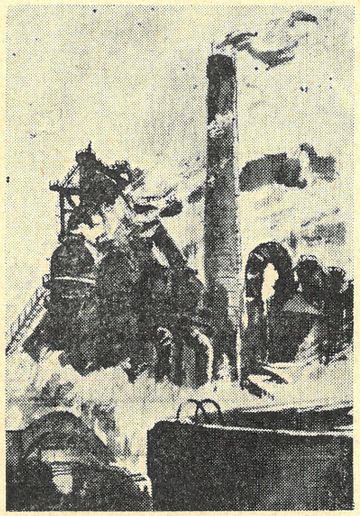
The Korean TRADE UNIONS

Inside front cover: Workers at Kimchaik Iron Works have risen denouncing the U. S. air raids over the outskirts of Hanoi and Haiphong.

The Korean TRADE UNIONS



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In This Issue:

Kim Wal Ryong Issues Statement 2
Chullima Work-team Movement 3
To Raise Cultural Standard 4
Merited Artist from the Working Class . . 6
Law on the Nationalization of Industries 7
Steady Growth of Workers' Real Wages 9
A Puff of Cigarette Tells Something . . . 10
On the First Anniversary of Liberation . . 12
Holidays at Scenic Resorts 13
Rising Voice for Unification 19
True Colour of "USAID" 21
Narcotic Peddlers 23
Laws tying Hands and Feet 25
Bando Hotel 27
Guest from Venezuela Speaks 29
Call of the GFSWTU 30
Venezuela Fights 31

Front Cover:

Workers assembling a radio set at the Nampo Communication Apparatuses Factory

Back Cover:

Coal miners take a rest at Mt. Chilbo facing the sea

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Kim Wal Ryong Issues Statement

Kim Wal Ryong, Chairman of the Central Committee of the General Federation of Trade Unions of Korea, made a press statement on July 14 denouncing with burning indignation the "agreement on status of U.S. forces" in South Korea which was concluded between the U.S. imperialists and the Pak Jung Hi clique.

Branding it as a criminal, treacherous document, he stated:

It legalizes the occupation of South Korea by the U.S. imperialists and ensures their unbridled plunder and atrocities by law.

What the U.S. imperialists seek in this criminal document is to prop up their shaking colonial rule in South Korea, tone down the mounting anti-U.S. sentiments of the South Korean people and drag more South Korean youths to the shambles of war in South Vietnam.

The Pak Jung Hi traitors who signed the criminal "agreement," are styling themselves as a defender of rights and interests of the South Korean people to pacify the discontent of the people and are trying to justify the aggression and plunder of the U.S. overlords to win their deeper confidence and stay in power for a long period.

The criminal nature of the "agreement" finds vivid expression in its article on "labour" stipulating that the U.S. army organs can ban all the strikes of their Korean employees from "military consideration" and exploit and dismiss them at will.

As long as the U.S. aggressors stay in South Korea, Kim Wal Ryong declared, no "pact" or "agreement" can free the South Korean workers and people from the present misfortunes and sufferings.

In conclusion, he expressed the conviction that the workers and all other patriotic people of South Korea will rise up to tear to pieces the "ROK-U.S. status of forces agreement," join as one in the sacred struggle for driving out the U.S. imperialists, overthrowing their lackeys and accomplishing the unification of the country and would win final victory in this struggle.

Chullima Work-team Movement

The Chullima work-team movement is the highest form of the socialist emulation in Korea.

Generally, socialist emulation drive is designed chiefly for upsurge in social production and improvement of technical and economic norms.

During the period of peaceful construction before the Korean war (1950) there was a "shock-brigade movement" for rehabilitation or increased production. From the end of the Korean war up to the rehabilitation period (July 1953-1956) an "innovation drive" was waged and, with the December Plenum, 1956, of the Central Committee of the Workers' Party of Korea as an occasion, a "collective innovation drive" came into being. From this time on, a nation-wide Chullima movement was launched among the people. As a further intensification and development of the Chullima movement, the Chullima work-team movement got into shape in March 1959 on the basis of the results of all the preceding emulation drives, and it began to develop rapidly, desplaying a number of specific features of its own.

The former collective innovation drive was designed chiefly for bigger production, whereas the Chullima work-team movement is meant not only for increased production but also for the education and remoulding of the working people. If the former found its main ways and means for greater production in technical innovation, the latter sought it not only in technical innovation but also in educating men, creators in production.

It enhanced their consciousness whereas the collective innovation drive was confined chiefly to production domains. The Chullima work-team movement comprises both production and non-production domains.

Today the Chullima work-team movement has proved its great vitality in socialist construction and plays an important role in creating new things, sweeping away all that is outmoded from all spheres of economy and culture, ideology and morality.

The Chullima work-team movement gives a powerful impetus to the development of the national economy.

Chullima riders devote all their energies and talents to accelerating socialist construction and unification of the country. They rack their brains to produce better goods and make effective use of work-time, equipment and material. Imbued with the revolutionary spirit of self-reliance, they find what they have not and make what they have little and strive to boost production.

Chullima riders pay the first and foremost attention to exploiting collective wisdom and bringing collective strength into motion. Through collective discussions, they seek ways and means for mechanization and automation to bring about technical innovation. They are concerned not only for the fulfilment of their own assignments but for the successful carrying out of the plans of other work-teams and work-shops and their factories as a whole.

For instance, Chullima riders of the Daian Electric Appliances Factory initiated a joint innovation drive among work-teams and developed mutual cooperation. This enabled them to carry out their plan for technical development. The workers of the Sinuiju Rubber Factory are jointly responsible for improving the quality of products and now the quantity of the first-grade goods accounts for over 97 per cent of the total.

The Chullima riders also strive to improve their skill. To this end they draw perspective and immediate plans and help each other for their realization. As a result, the number of engineers, assistant-engineers and skilled workers continues to increase, which helps raise labour productivity. A study covering 1,059 Chullima work-teams in industrial domains shows that in one year after they were given the title of Chullima, they introduced nearly 4 times as many inventions, devices and rationalization proposals into production which increased the per head output by 40 per cent on an average compared with that of ordinary work-teams.

Chullima work-team movement offers splendid methods for the management of economy by working masses themselves.

Chullima riders direct attention to the affairs of the collective in such a responsible way as a work-team leader or shop manager does. This finds expression in the "System of

Work-team Leader on Duty" and other methods. Through these methods masses are enlisted into the management. They are learning knowledges on the management and are training themselves to become able leaders in management.

The Chullima work-team movement serves as a good communist school for the working people. The riders of Chullima are real communist educators. They remould not only their own ideology but also the thoughts of other people through exemplary deeds. They remodel passivists into activists and lagging elements into advanced ones.

Ideological education is an integral part of the work and life of Chullima riders. It is conducted in various ways whenever necessary either collectively or individually through books or talks. The main method for ideological education is to influence and cultivate by good examples. When Chullima riders find faults in a co-worker, they approach him closer and persuade him until he himself realizes his own shortcomings. At the same time they sincerely help him in his work and influence him with their practical examples.

Chullima riders not only unite their own collective but also undertake to educate lagging workers so as to transform them into advanced ones. In our country, the tough job of educating everybody in a communist way has been accepted by the masses themselves and is being carried out successfully. The Chullima work-team movement is developing in size and strength day after day.

As of the end of April, 1966, nearly one million workers and office-employees in industrial domains joined the Chullima work-team movement and 13,784 work-teams won the title of Chullima of which 226 work-teams received the title twice.

Today, the Chullima work-team movement is developing into a mass patriotic drive for fulfilling the Seven-Year Plan and relieving the South Koreans. Chullima riders integrate their daily productive activities with the struggle to step up socialist construction in the North and liberate the South from the U.S. colonial rule to attain the country's unification. They give the name: "Unification" or "Reunion" to their machines and do their best, being always mindful of their struggle against the U.S. occupationists and their flunkeys who are obstructing the unification of the country.

To Raise Cultural Standard

Cultural revolution is a component part of socialist construction.

To raise the general knowledge and cultural attainments of the working people is of weighty importance in enabling them to correctly grasp the law of development of nature and society, possess Marxist-Leninist world outlook and establish a new socialist mode of living.

The successful fulfilment of the tasks of cultural revolution puts spurs to socialist construction.

Therefore, our trade union organizations are energetically pushing ahead with the cultural education of the working people, laying it down as one of their main tasks.

In our country compulsory primary education was introduced in 1956, and compulsory secondary education in 1958. About one-fourth of the population are receiving education at various schools. The number of college and university students accounts for some 156,000. Under the circumstances the trade union organizations pay deep attention, in the first place, to improving the work of the working people's middle school. In these schools, working people who could not study in the old society owing to poverty, receive secondary schooling without leaving their work places.

The trade union organizations have striven to enrol all the eligible working people in the schools and provided them with adequate conditions for study. Study groups are formed in accordance with the peculiarities of different lines of industry so as to let the working people study assiduously.

The trade union committee of the Nampo Smeltery leads the worker-students to concentrate on comparatively easy subjects and go over to another subject after completely mastering one. The lecture on every principle and every formula is connected with the reality of the smeltery.

Considering that success of the working people's middle school largely depends on the role of the lecturers and teachers, the trade union organizations provide them with all facilities.

Workers study at factory colleges.

The factory colleges train workers for intellectuals and give higher education to workers without taking them away from the work. This form of education makes it possible to raise the quality of education and powerfully accelerate the development of production and construction.

The trade union organizations see to it that workers are extensively embraced in the factory college and evening and correspondence courses of higher educational institutions. They keep the workers attending schools of all levels map up their perspective and immediate study plans and fulfil them without fail.

Another important work of the trade union organizations is the educational work for enhancing the cultural attainments of the working people. They arrange lectures at factory clubs and propaganda houses for disseminating cultural and scientific knowledge.

Amateur art circles enrich the cultural knowledge of the working people and explain them the Party policy through artistic activities. The trade union organizations draw broad masses into all sorts of amateur art circles such as literature, music, drama, dance and fine arts. They encourage the members of the amateur art circles to write literary works, hold literary discussions and publish their works through the press and radio.

The trade union organization of the wooden mould shop of the Ryongsung Machine-building Plant, led the workers to manufacture 120 musical instruments by pooling their wisdom and organized the movement of "each worker mastering two musical instruments." Now all the trade union members of the shop take part in musical performance.

The trade union organizations show special concern for raising the political and ideological standards of the amateur art circles. They guide them to present revolutionary and militant themes in a broad and vivid way.

The trade union organizations work out plans of inspection tour and show workers around revolutionary battle sites, museums, exhibitions and rural and fishing villages.

Culture in production and daily life holds an important place in the cultural education of the trade union members.

The trade union organizations educate all the workers to keep their work places clean, love their machines and tools and do well the national house-keeping.

A deep attention is paid to the cultural recreation of the working people.

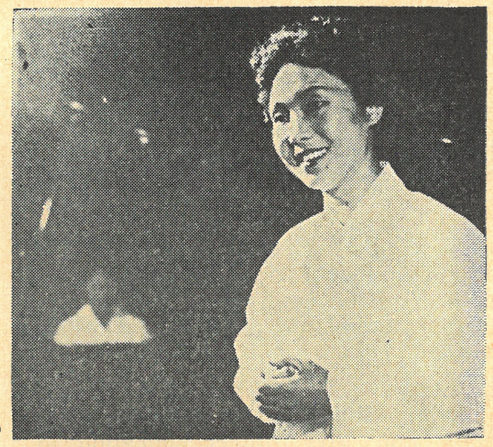
The trade union organizations widely disseminate revolutionary and militant songs and dances among the workers. The trade union organizations of the Kangsun Steel Works and many other industrial enterprises mark off "culture day," "sports day" and so forth.

Newspaper and book reading is another means of education of the masses.

The trade union organizations draw in this complicate work broad trade union activists.

This is how the trade union organizations of all levels are contributing to the fulfilment of cultural revolution.

Merited Artist from the Working Class



Merited Actress Kang Jeung Nyu

The "Cowherd and Weaving Girl" is an opera very popular among the working people of Korea. The hero of the opera Cowherd is a gentle boy hailing from a poor family and the heroine Weaving Girl is a fairy from the heaven. It is a legend cherished by the people since the remote past.

The gist of the story goes like this: One day Cowherd saves a deer chased by a hunter in the picturesque Mt. Keumgang. Thus saved by Cowherd, the grateful deer arranges a tryst for Cowherd and Weaving Girl at Paldam (Eight Ponds).

"Live here on the good earth
of beauty
Don't think of departure but
live forever.
Whispers softly the spring
breeze!
Advises you the clear water,
too.

The above was sung by Merited Artiste Kang Jeung Nyu who was acting the role of the deer. She is one of the actresses grown from the ranks of workers. Then how a worker could become an actress? The past life of Kang Jeung Nyu gives an adequate answer to this question.

She is the daughter of a miner living in a remote mountain village in the north-eastern part of our country. She lost her parents in her childhood. They died untimely as a result of their arduous work and the poor conditions of life they had had to sustain under the rule of Japanese colonialism.

She and her uncle cleared thickets and tilled a plot of land on a hill-slope. The hard life compelled her to leave the place and take a job at a spinning mill in Hamheung.

Only after the liberation of the motherland she was enabled to attend a school thanks to the assistance given her by the people's power. Since then she could sing to her heart's content while working at the mill.

She and her colleagues won their freedom and rights, seeing bright prospects in their future. When off duty, they rushed to the club-house and there they sang together in a cheerful mood.

The trade union in the mill showed much concern for the workers so that they could cultivate sane interests in their life and that they could make use of their spare-time in a more sensible way. Many kinds of circles including those of music and dance were organized under the guidance of the trade union organization. All the prerequisites for the running of the circles were being provided. In addition, the trade union organization invited professionals who gave lectures on relevant subjects to the members of the circles.

As a result, the workers' circles progressed day by day. The club-house became the centre of their cultural activities. Kang Jeung Nyu learned to sing and dance at this cultural centre.

Some of the workers wrote verses, dramas and composed songs. Kang Jeung Nyu was growing into one of the talented circle members. She participated in the amateur arts contest organized by the provincial authorities in 1947. The song and dance ensemble participated by her won the first prize. She won the first prize with her solo dance entitled "Song of Fisherman" at the National Amateur Arts Contest in early 1948.

The trade union recommended her to the National Art Theatre so that she could be provided with an opportunity to develop her artistic talent.

The patience and zeal cultivated in her past life helped her much. She studied musical theories and learned to play musical instruments faster than others. She became a professional singer since she worked as a professional artist, putting aside her dancing activity.

Only after one year, she played the title roles in the Story of Chunhyang and the Story of Shimchong which had been transcribed into operas from Korean classics. During the war she roused the soldiers to fight the enemy with her "Song of Attack" and other works.

After the war she took part in the Fifth and Eighth World Festivals of Youth and Students respectively. There she shone brilliantly in behalf of her motherland.

In September 1962 she was awarded with the title of Merited Artiste by the Government of the D.P.R.K. She was highly commended for her contribution to the development of the opera.

Today, Kang Jeung Nyu, a merited artiste from the working class, is well known. At present, she is serving devotedly to the working people in her capacity as one of the instructors of the chorus of the Pyongyang Opera.

Law on the Nationalization of Industries

Every year the working people in North Korea greet with enthusiasm the anniversary of the law on the nationalization of major industries. This year marks its 20th anniversary. The law was promulgated by the people's power on August 10, 1946, less than a year after liberation.

As a result of the nationalization of the key industries in North Korea all factories, mines, power stations, railways, transports, communications, banks, trade and cultural organs which had belonged to the Japanese imperialists and the national traitors were brought under the ownership of the people. This law is one of the historical gains won by our working class.

Before liberation the Korean economy was in the hands of the Japanese imperialists. By the end of their rule the Japanese occupied 93 per cent of the total capital in Korea.

The Korean workers were forced to work for 14-16 hours a day in work-place devoid of any labour protection facilities. In such conditions labour accidents occurred one after another. For instance, from 1935 to 1938 4,462 workers either died or wounded in over 20 mines in Hwanghai Province because they had no work-safety devices (according to the data prepared in 1938 by the Sanitary Section, Hwanghai Provincial Police Department).

The extortion of the Korean workers by the Japanese imperialists was closely connected with their national discrimination policy.

According to the 1939 statistics the Korean workers received less than one half of the daily average wage of the Japanese workers. In addition, the Korean woman and under-age workers got one-third of the pay received by the Japanese counterparts. The Korean workers were never given a chance to learn any technique and their jobs were not stable.

They came to understand through their personal experiences unless the country was liberated from the Japanese colonial yoke and the exploiting system abolished, they could not get out of such a situation. Therefore, the working class of our country fought actively in the van of the anti-Japanese national liberation movement.

In the thirties the Korean national liberation movement developed into an armed struggle under the guidance of the communists.

At this time, the 10-point programme of the Association for the Restoration of the Fatherland was published. It clearly elucidated the task of struggle for the national and class emancipation. The programme was envisaged to confiscate all production means and properties owned either by Japan or by the Japanese nationals along with the pro-Japanese elements, and enforce a democratic labour law and other reforms.

The anti-Japanese struggle of the Korean working class surged into high tide from the latter half of the thirties.

The number of the workers' strikes amounted to 936 cases in four years in the latter part of the thirties, and 72,455 persons participated in them.

The working class of the country, together with

the patriotic people, did not spare moral and material support to strengthening and developing the anti-Japanese armed struggle till the liberation day. And they waged themselves the anti-Japanese and anti-war struggle either directly or indirectly.

Following liberation the working class and people of our country became able to realize their long-cherished desire.

The workers played the leading role in establishing and strengthening the people's power and became masters of the power. So, they devoted their hearts and soul to the new regime.

Following the announcement of the law on the land reform, the labour law and the law on the equality of sexes, the law on the nationalization of key industries was promulgated on August 10, 1946. Since then all the major industrial establishments and properties came into the possession of the working people. Since that time on they were of service to the prosperity and development of the fatherland as well as to the improvement of livelihood of the people.

The workers were seething with political enthusiasm. They pushed ahead with production and construction at a rapid speed. For example, the annual industrial production averaged an increase of 27.5 per cent in the period from 1954 to 1964.

Meanwhile, the workers learned how to manage factories and enterprises and raised the level of their technique and skill. Today, they are well qualified in playing their role as producers or managerial workers. Further, in the course of building a new life and society our workers have set up new human relations. United as one, they are marching forward at the speed of Chullima, helping and pulling ahead each other.

The Chullima work-team movement created by the workers has developed into a nation-wide movement. It became a powerful driving force enabling them to rapidly increase production and construction. It is also a wonderful school which makes people to be equipped with advanced outlook.

The only unanimous desire they still cherish is to make the South Korean workers, too, enjoy the benevolent fruits of the democratic reforms.

A Girl Returns To Life

The medical collective of the Korean Red Cross Hospital in Pyongyang saved a girl whose heart stopped beating for more than fifteen minutes and who lost her breath three times a day.

Twentytwo-year-old girl Chun Yung Soon, a returnee from Japan, lost her breath the moment she reached the hospital in a critical condition. The disease which she suffered from her childhood had taken a bad turn all of a sudden. When doctors rushed to her, cinosis had already spread all over the body and the eyes were wide open, colorless. But they did not lose heart at this clinical finding. They were possessed by only one thought: they must save the girl who has returned home to lead a happy life.

Vice-directors of the hospital and experienced doctors of the internal diseases, external diseases, blood transfusion and pharmaceutical sections came to the rescue of the girl. Artificial respiration, blood transfusion and all other methods were tried.

(Continued on page 20)

Steady Growth of Workers' Real Wages

With the development of production in our country the real income of the working people has steadily increased and their living standard systematically improved. This finds expression in the gradual growth of their real wages and of the benefits they get in the form of social and cultural expenses.

The growth of our workers' real wages is reflected, above all, in the steady increase of their monetary wages. In the post-war period alone, the monetary wages of our factory and office workers have been raised on four occasions by a wide margin. As a result, their monetary wages in 1964 rose by 310 per cent compared with 1949.

The growth of real wages is manifested also in the systematic reduction of the prices of mass consumption goods. In order to ensure the stability of currency and purchasing power and boost the real income of the working people, the state has pursued the line of lowering the prices of consumer goods in a planned way.

Thus in the post-war years, price cuts for major daily necessities have been done on several occasions. The price indices in 1964, for example, stood at 53 per cent lower than in 1953.

The growth of real wages is also to be seen in the curtailment of taxes and various charges. The overwhelming majority of the state budgetary revenue in North Korea is guaranteed by the accumulation of funds by socialist enterprises, while the income from taxation holds only a negligible proportion of it.

The ratio of taxes from the people in the state budgetary revenue went down from 24.5 per cent in 1949 to 2 per cent in 1964. In our country it is envisaged to completely abolish the taxation from the population in the shortest possible time.

The proportion of charges in the workers' wages is very meagre. House rent makes up only 0.6 per cent of the living cost. Even when water fee, fares for electricity and fuel are added to this, the figure is no more than 3 per cent.

The growth of real wages can be explained by the fact that unemployment is done away with for good and the ranks of the working people continue to expand in our country. With the speedy development of the national economy, more and more people have joined the ranks of producers and large numbers of women have taken up jobs in different economic fields according to their talents and wishes.

The number of factory and office workers in 1964 swelled 3.6 times that in the pre-war year of 1949, or 2.5 times that in 1956, with the result that in 1964 the average monthly income per household of our workers and office employees climbed up to 176 per cent as compared with 1957.

The growth of our workers' real wages is also seen in the continuous rise of their technical level. The real wages of factory and office workers in 1964 shot up by 122 per cent as against 1956. In our country today the working people are supplied with food rations at a price next to nothing and students provided with seasonal school uniforms at a very cheap price. In short, all are well off free from any cares about food, clothing and housing.

But things are quite different in South Korea under U.S. occupation. Workers' real wages are at a constant ebb.

The labourers in South Korea are forced to toil for 10 to 18 hours a day on starvation wages, or less than one third of the minimum living expenses. On top of this, prices keep soaring on wings and tax burdens on the people are becoming heavier.

The aggravation of inflation by excessive military spendings in South Korea has placed

A Puff of Cigarette Tells Something

By YOSHIO MINAGAWA
(A Japanese journalist)

During my sojourn in South Korea, I once went to Panmunjom to have a look at the Demarcation Line. As a matter of fact, Panmunjom is at present the only point of contact between the North and the South.

I did not go there to see the meeting of the Military Armistice Commission. I thought I would be able to see there clearly the different realities between North and South Korea, separated from each other. Further, I hoped to be able to inform to the public in a more sensuous way about the tragedy of the divided nation.

The dignified attitude of the representative of the D.P.R.K.; the lustreless eyes of his opposite number, the American officer; the slavish behaviour of the "ROK army" officers being insulted by the U.S. officer; the two diametrically different sceneries unfolded along the Demarcation Line; all these have been already told by those who visited Panmunjom. As far as I am concerned, I did not feel inclined to deal any more with such matters.

I happened to see there some journalists from North Korea. They knew that I was a journalist from Japan. So, they put up a lot of questions regarding the situation of the South Korean people.

To save the face of the South Korean journalist who had accompanied me, I refrained from telling the truth about the miserable life of the South Korean people. I just told them casually that most of them were having difficult time.

We had an unexpected party on the dune, feasting on ginseng wine and tinned food brought by the North Korean journalists. While in conversation with them, I exchanged my South Korean made cigarettes "Pagoda" for "Pyongyang," a North Korean brand, offered me by a North Korean journalist.

Seeing what I was doing, my companion from South Korea dissuaded me in a whisper. But I could not understand his advice. So, I simply put the exchanged pack of cigarettes into my pocket. Then, I bid farewell to the North Korean journalists and returned to Seoul.

On my arrival in Seoul, I was reproved by my companion on account of my indiscreet behaviour. He lowered his voice and told me that I was unwise to have exchanged the cigarettes. He advised me to keep the matter a secret and persuaded me to hand over the cigarettes to him. Rather perplexed, I asked him what he would do with the cigarettes.

"I'll burn or bury them right here," he replied.

"Why burn them? Aren't they something rare in South Korea?" I retorted.

"You might be punished as a spy if you were accused of breaching the 'Anti-Communist Law'," he persisted.

"I'm a foreign journalist . . . Nobody would accuse me, a foreign journalist, of being a spy from North Korea. In case a pack of cigarettes causes such a trouble, there is an eye-witness who can prove that I've got it from a North Korean journalist," I said with a smile.

"Witness?... Whom do you mean by?"

"Can't be anybody else but you! You're the only person who were there with me."

"It's absolutely impossible for me to be your witness," he said flabbergasted with his face turned pale. "You speak so, because you don't understand how terrible this law is. I advise you to get rid of the cigarettes. I won't compromise myself in this matter," he persuaded me in a definite tone.

To tell the truth, I was not ignorant of the nature of the South Korean "Anti-Communist Law." I could understand the awkward position of the South Korean reporter. I told him not to worry, because I would not let him be involved in this matter. I made him to give up his intention of persuading me to get rid of the cigarettes. I reasoned that it was I who had got them from the North Korean journalist and so it was I who would be responsible for trouble if there were any. As a matter of fact, I hadn't the slightest idea to drive him into a difficult situation, though strongly opposed to his advice. I had an idea of my own nevertheless.

I merely wished to give the cigarettes to some ordinary citizens of South Korea. I wanted to know the reaction when they would receive them from me.

I met in my hotel a middle-aged acquaintance working at a Japanese trading firm in Seoul. Without any explanation, I pulled out the cigarette pack and gave it to him in a conspicuous manner. At first, he seemed to appreciate quietly the packing style and the picture pasted on the packet. When he noticed the trade mark "Pyongyang", he almost exclaimed: "What's this?..." Rather surprised, he looked on it intently and then with his eyes closed, he felt it with his fingers.

I explained to him how I had got hold of the cigarettes and asked him to try one. But he just gazed at my face and remained silent. I lighted the cigarette and offered it to him. He held it in his mouth, staring around attentively. Then he inhaled and blew out a long dart of smoke. Presently, with a motley expression on his face he looked around the place and went out to the street without even heeding my question: "Well, how do you like it?"

Later, I went to see a student. I met him a few times before. He was studying at the Seoul University. At first I exchanged with him views on the student movement. After a while, I offered him brusquely a cigarette just as I had done with my acquaintance working in the trading firm.

"Hey! What is it?" he exclaimed with an expression full of curiosity. Then scrutinizing the paper wrapping around the tobacco, he said in a surprised tone: "Cigarette from North Korea, isn't it?" He looked up at my face and asked as if goading me. He wanted to know where I had got it.

"From a North Korean journalist..." I replied whimsically.

"No kidding! Just tell me where?" he inquired in a serious tone, after looking at my face for a while.

I recounted the whole story. The matter seemed to be beyond his expectation. After a long while, he resumed in a grim tone: "Yes, it's quite probable. In these days it's impossible to get anything from North Korea except in such a case as exclusive as yours. ...Well, may I have one?"

Hardly had I answered in the affirmative when he pulled out a cigarette from the pack and looked at it attentively. Then he lighted and puffed away at it.

"It tastes fine... It's mild, too..." he said but he immediately put out the fire on the cigarette.

"Let me keep this!" he continued in an impatient tone.

"What for?" I asked him.

"I'll ask some friends of mine to try it," he replied.

I offered him two more fresh cigarettes.

"No, I can't take them intact. Its trade mark is printed on them. It's dangerous once discovered."

Subsequently, he cut each cigarette into three bits, and burnt the bits which had the trade mark.

"Be cautious! Otherwise, it may turn out to be a cause for trouble..." he advised and went away in haste.

Later, on several occasions I offered the cigarettes to South Koreans. Most of them showed their surprise and embarrassment at least outwardly, but I could detect through their eyes their great concern hidden deep in their hearts.

A puff of cigarette made in North Korea reminded them of the tragedy of the nation. It made them think over their situation. They were eager to see their country unified, seething with indignation at those who hamper them to realize their aspirations.

The South Korean people are burning with aspirations even under such unfavourable circumstances as today. Mindful of this, I am quite certain that Korea will be unified some day. I could guess through a piece of cigarette that they were actually hankering after informations concerning North Korea. I believe this wish, too, will be satisfied soon.

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the toiling masses in the depth of abject poverty. Still worse, there are seven million unemployed, fully or partially, and over one million peasant households run out of provisions each year.

This is a natural outcome of the anti-popular predatory policy of U.S. imperialism and its minions, the Pak Jung Hi gang.

On the First Anniversary of Liberation

Korea's liberation on August 15, 1945 brought joy and hope to her people. The working people of North Korea upholding the policy of their people's regime set out to rehabilitate the Japanese-devastated economy and build a new society.

Things, however, were different in South Korea. The U.S. imperialists took the place of the Japanese occupationists to become new colonial rulers there. The people's committees established on the initiative of the people themselves were dissolved and workers' self-governing bodies in factories were destroyed. Numerous estates, fruits of the sweat and blood of the Korean people, were directly controlled by the U.S. Military Government as "vested properties."

The case was the same with the Hwasoon Colliery in South Cholla Province, South Korea. The Japanese owner was replaced by an American. Progressive miners were arrested and trade union leaders were persecuted. Despite price hike, rations were reduced and wages were paid in arrears.

It was August 15, 1946. At 3 a.m., over 1,140 miners set out for the provincial capital, 30 kilometres off, to attend the celebration of the liberation anniversary. It was toward daybreak. With two tanks in front, U.S. army mobile guards stood in the way of the workers and demanded their immediate return to the colliery. Enraged, the coal miners resisted. The mobile guards fired shots, killing or wounding many workers. But the workers never cowered and stood up in firm unity. They broke through the enemy cordon and got to their destination and took part in the celebration.

On the way home the workers encountered another suppression. This time the Yankees mobilized the police and troopers and even tanks and airplanes, killing more than 30 workers, and wounding many others.

The enemy suppressed harshly the Hwasoon Coal miners. The Hwasoon Colliery was the biggest one in southwest Korea, and labour movement and democratic forces were likely to grow there. However, no fascist suppression could arrest the advance of the workers. Instead, it gave them a valuable lesson and added fuel to their struggle for demanding better social and economic conditions and political rights.

Through their bloody struggle against the U.S. troops the workers came to realize that once united they would be powerful to fight the enemy.

Raising both political and economic claims, the workers waged in various forms struggles against the U.S. Military Government and its flunkeys. In October, two months later, a popular uprising took place and it spread throughout South Korea.

Miners of Hwasoon called a strike in demand of rice, wage increase, labour protection, 8-hour work-day and enforcement of such democratic reforms as those realized in North Korea. At last, the strike turned into a mass demonstration, which was joined by their family members.

Afterwards the miners kept up the struggle, shedding blood, to push through their just claims. Their struggle did not bring about due result. Nevertheless, today they are still fighting against the colonial rule of U.S. imperialism and the anti-popular policies of its puppets. They are striving for better living conditions and democratic freedom in defiance of appeasement and suppression.

Therefore, together with other South Korean workers they are bound to succeed in their just struggle and they will be enabled to lead a happy life in a unified land.

Holidays at Scenic Resorts

The Jooeul hot-bath resort is known throughout the country for the beautiful scenery around it and good spas. The Jooeul river presenting picture of a pearly carpet, mountains with steep cliffs and various types of buildings nestling in the woods—these form as good a harmony as the one you see in a well-conceived painting.

On the Kirin hill rising to the southwest of the resort, one can command the view of the resort town. Peaks of muntains afar are wrapped in mist early in the morning and the stream nearby sends up sprays of water as it dashes against rocks.

Of scores of spas in North Korea, the spas here are the biggest as regards the amount of thermal water they pour forth. Only 21 years ago when the country was under Japanese colonial rule, only a handful of privileged people had access to the spas. The Japanese colonialists and their stooges erected buildings and facilities for amusements out of the money they had squeezed from the Korean people.

The town has turned into a holiday resort for the working people since the country's liberation. The holiday home in the Jooeul hot-bath resort attracts many holiday-makers. The holiday home is 20 years old this year. Over the past 20 years, it has seen hundreds of thousands of working men and women visiting it to spend their holidays.

The vacationers watch the sun rising from behind the mountain when they take a stroll or do exercises early in the morning. In daytime, some go angling at the near-by river, others climb mountains or go on a sight-seeing trip.

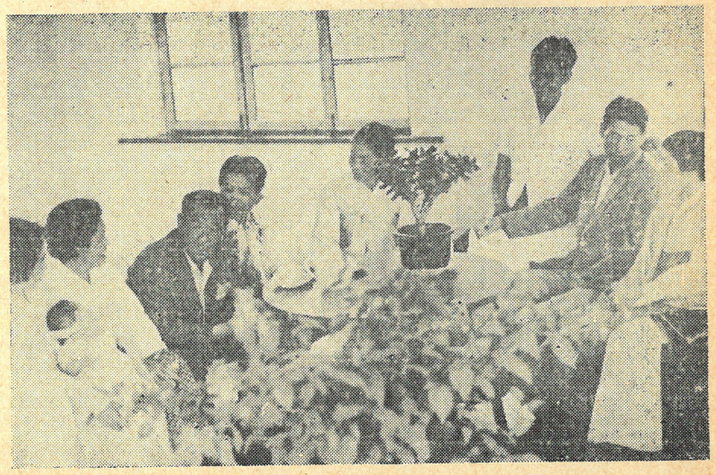
The holiday-makers from different parts of the country make friends with each other at dancing-hall, at courts for games, at recreation hall and at club. In the evening, some vacationers take a stroll in the front garden singing songs and playing accordion.

One evening, a group of vacationers gathered and they talked about the scenic spots and places of historic interest in their respective provinces.

Li Yong Ja, a girl employee at a post office in Wonsan, gave an account of the scenery of the seaside of Kangwon Province. Listening to her, people around her felt as if they were visiting the scenic spots in that province themselves. She, it turned out, had visited nearly all of the scenic spots in her province.

Kangwon province is known for its beauty spots. Its seaside presents a fascinating scenery—the seashore extending hundreds of kilometres is a stretch of white sand beach dotted here and there with green pine groves, washed by dashing waves and flanked by mountains with rocks of fantastic shape and cliffs.

A bathing resort in Wonsan, Songdo-won with holiday rest-homes and the endless beach aflame with blooming aronia in Myongsasipri are the



Vacationers at the Jooeul Rest-home. They become intimate with each other, talking about scenic beauty in their native place

haunts of many vacationers.

To enjoy the most beautiful scenery in Kangwon Province vacationers are advised to visit Mt. Keumgang. The mountain presents a unique natural beauty and about the mountain it has been said since ancient times: "Don't talk about sceneries unless you've seen Mt. Keumgang."

12,000 peaks soaring into the sky, rocks of fantastic shapes, waterfalls sending up myriads of sprays, brooks as clear as jade, more than 710 varieties of plants and birds—these are blended to form a unique natural beauty of Mt. Keumgang.

Kangwon Province has many more scenic spots. Among them are thousands of stone pillars rising from the sea that remind one of the Dragon's Palace, the Haikeumgang or Sea Diamonds with rocks of varied shapes, beautiful Lake Shijoong and Samil-po inlet.

Another vacationer, Kim Jong Nam, spoke after Li Yong Ja. He shared his good knowledge of Korea's noted mountains with his fellow vacationers. After Mt. Baikdu and Keumgang, he mentioned Mt. Myohyang which, standing in hinterland, is called "Mt. Keumgang in Autumn." Mt. Chilbo on the east coast is, it may well be said, as lovely as Mt. Keumgang.

Other vacationers told about their hobbies—mountaineering, sight-seeing and sea-bathing. People present there had much to say and their talk lasted until late in the evening.

Mountains Koowol, Jiri and Hanla are also renown. Wherever one visits, whether he goes along the east, west or south coasts, he would meet beautiful sceneries. When one visits places of historic interest, he would be acquainted with the writings and anecdotes of famous men of literature in ancient times.

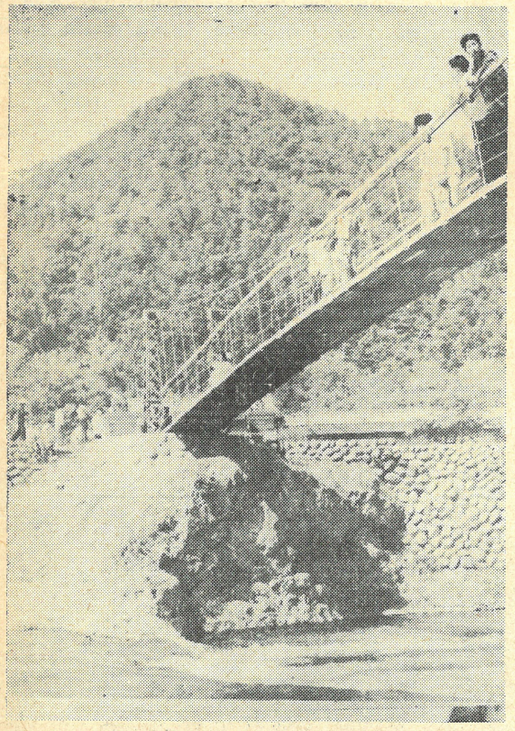
In North Korea, places of historic interest and scenic spot are well taken care of and are open to the working people. The government has set up holiday homes, summer camps and health resorts at scenic spots and near the places of historic interest for the working people. Between 1953 and 1963, the number of holiday homes showed a ten-fold increase. In 1965 alone over 500,000 factory workers and office employees spent their vacations at holiday homes. The fare, food bill, recreation expenses and all other expenses are covered by the government in behalf of the people spending their vacation at holiday homes.

An elderly man from South Korea, Song Yong Chol, spoke of the working people in South Korea to whom the word "holiday home" itself is out of question and then recalled how in South Korea scenic spots and places of historic interest are kept in bad repair, and placed at the disposal of the foreign aggressors and puppet rulers as amusement centres.

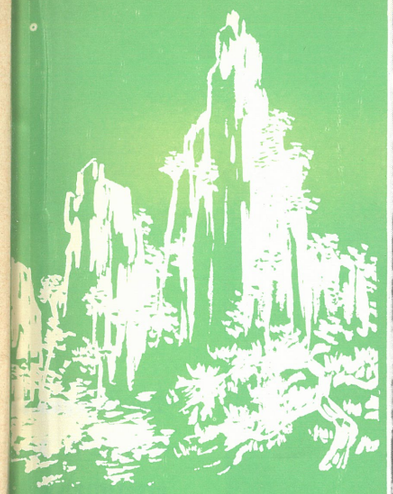
Gay quarters have sprung up around the Bulguksa Temple; those valuable sculptures in the Sokkulam Grotto have been disfigured; and the Chomsongdai Observatory, a structure telling of the development of astronomy in ancient Korea, is in a state of destruction in consequence of the construction of a military highway.

Such a state of affairs in South Korea is caused by the U.S. imperialists and their stooges, whose vandalism arouses indignation of people.

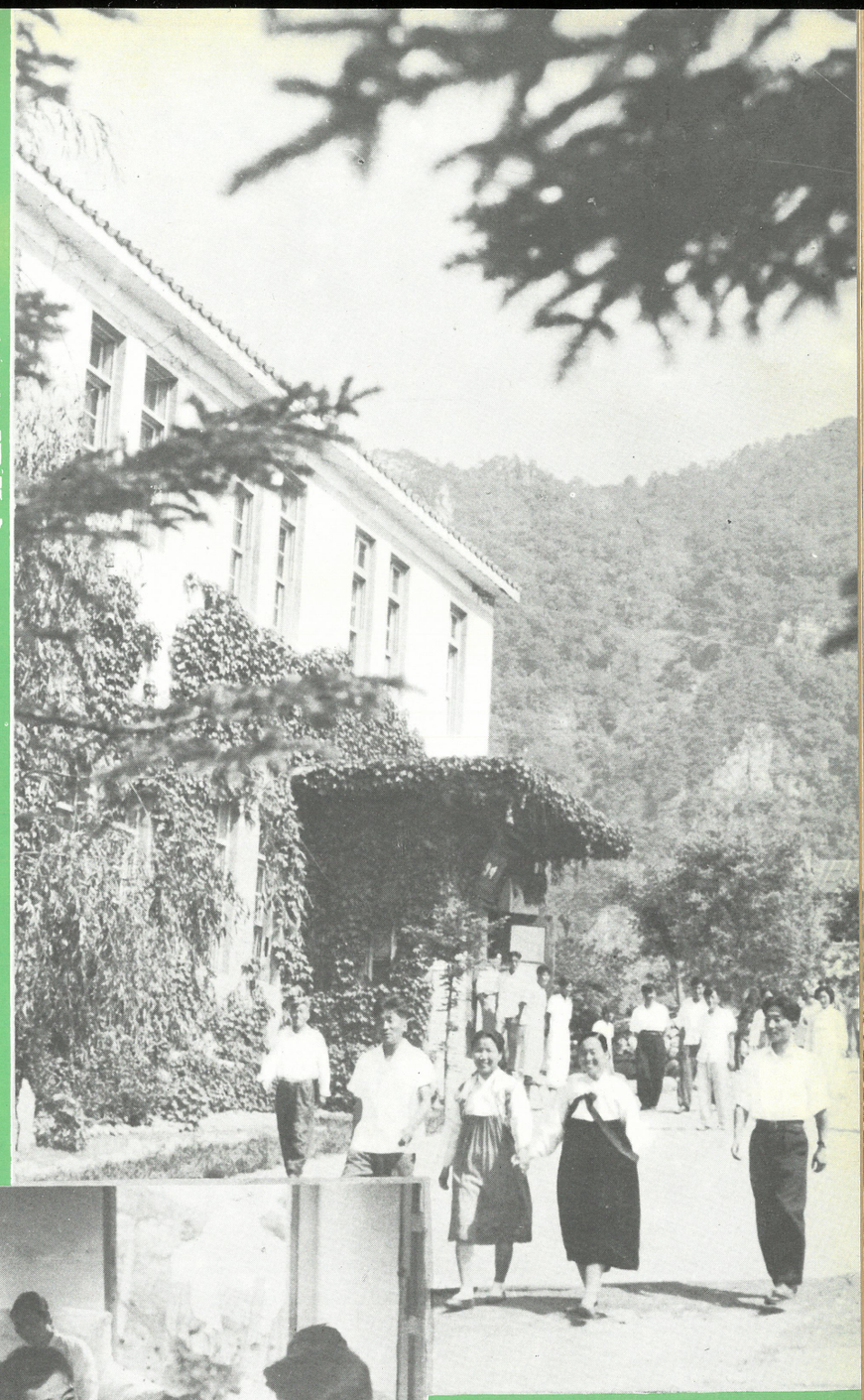
"The day is sure to come when our compatriots in South Korea, too, will enjoy their holidays at scenic resorts in mountains and at seaside, just as we in North Korea do now. Let's do our utmost to hasten the arrival of the day," the vacationers renewed their resolve.



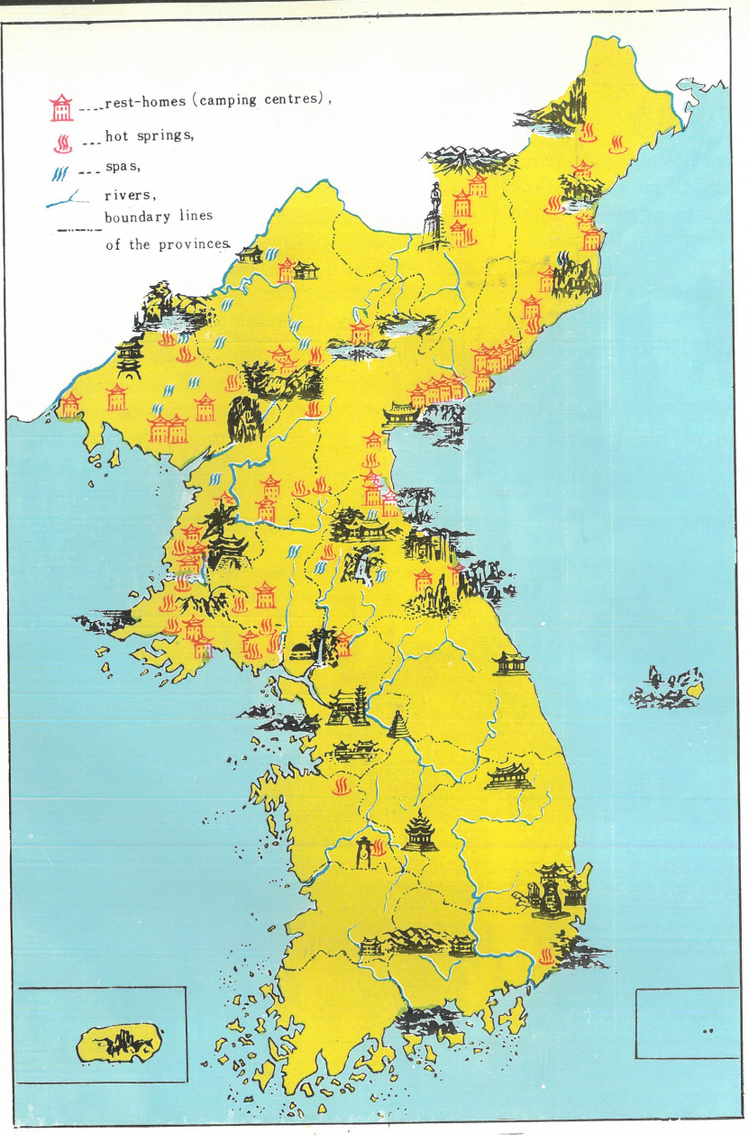
Holiday-makers on their way to climb a mount near the rest-home



Vacationers taking a morning stroll at Jooeul Rest-home

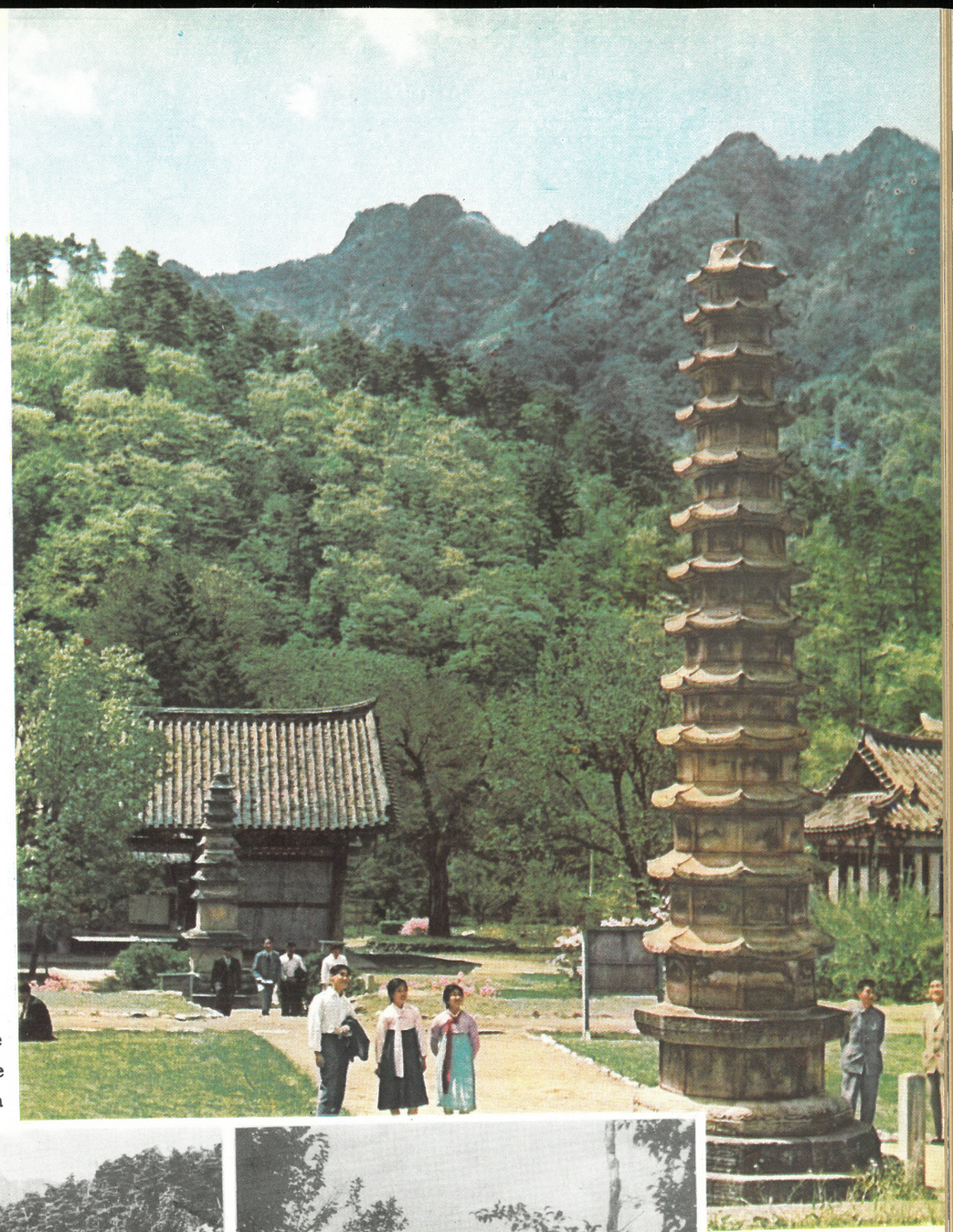


In a rest-room

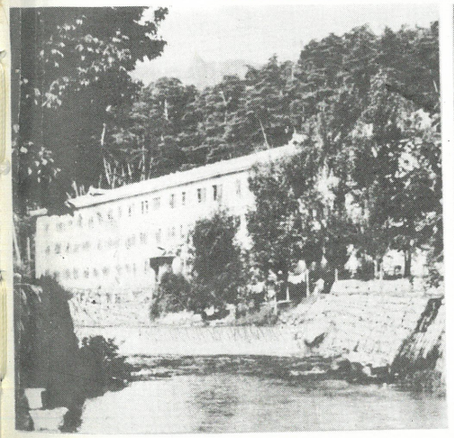


At Songdo-won

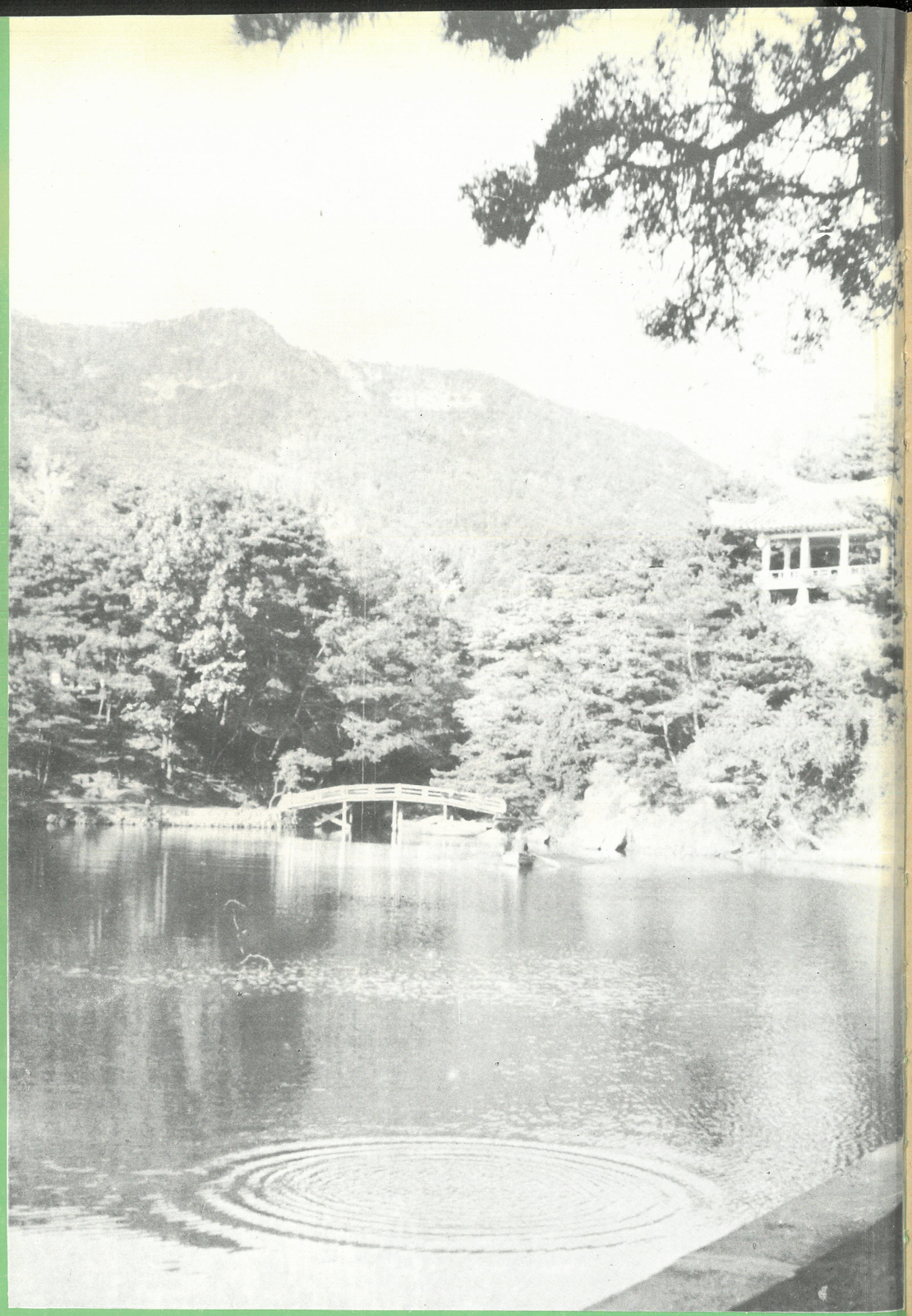
The octagonal tower at Bohyun Temple in Mount Myohyang, erected about 900 years ago



A part of the vacation-home in Suk wangsa



The rest-home on the shore of Lake Samjiyun, a place closely associated with the anti-Japanese revolutionary struggle



Passing a quiet time at Woosanjang rest-home is no less enjoyable than hiking and swimming.

RISING VOICE FOR UNIFICATION

This year the Korean people observe the 21st anniversary of the August 15 liberation, at a time when the cause of the country's unification still remains unaccomplished.

In the past 21 years, North and South Korea have traversed diametrically different courses, presenting a sharp contrast to the realities. This is attributable to the tragedy of territorial division caused by the U.S. occupation of South Korea.

The working classes in North and South Korea have waged a persistent struggle to put an end to this tragedy of national split.

The toiling masses in the North have laid a firm material foundation for the country's unification through their endeavours for increased production and economization and actively supported the struggle of their brothers in the South. The labouring people in the South are keeping up the anti-American patriotic struggle to accomplish the unification of the country.

Introduced below is a summarized consensus of the South Korean press calling for the country's unification.

HOW CAN WE LIVE APART?

"We feel painful to the marrow of our bones, a lump in our throat, at the sight of the realities in which the kith and kin are forced to live apart..." *(Changmaik,* November issue, 1964)

"The task of unifying the country is a matter of vital importance, though one's concern about this may be somewhat different depending on time and place. There is nothing else but the unification problem alone can stimulate the passions and feelings of South Koreans." *(Sasanggye,* April issue, 1965)

"It goes without saying that the existence of national consciousness of the nation's homogeneousness is pre-requisite to the reunification of our peninsula." *(Ditto)*

NORTH AND SOUTH SHOULD NEGOTIATE

"Since the student's uprising in 1960... public voices have been running high, voices calling for finding solution to the problem of South Korea by means of direct negotiations with North Korea.

"Right before the military revolution in May 1961 some students expressed their resolve to hold in Panmunjom talks with their counterparts in North Korea." *(Sasanggye,* April issue, 1965)

"Since the Apri! 19 uprising, the certain section of people, putting up such slogans as 'Let us go to the North!' 'Come to the South!' created a mood for unification." *(Kyonghyang Shinmun,* August 15, 1965)

UNIFICATION SHOULD BE ACHIEVED

"To realize the unification a powerful national subjective force should be formed; to form this subjective force national subjective stand should be established, and for this it is essential to establish the idea of national identity." *(Kukhoibo,* January issue, 1965)

"It has become all the more pronounced today that it is foreign pressure that undermines the security and development of the country." *(Taegu Ilbo,* August 6, 1965)

"Only by completely removing pro-Japanese elements and traitors to the nation would it have been possible to establish a new government which the nation demanded so earnestly. At the same time, only by completely repulsing the invading foreign forces would it have been possible to attain what the nation demanded.

AGAINST U.N.-CONTROLLED UNIFICATION

"It is essential to abandon the attitude of seeking to unify the country by depending on the U.N. ... Thus it follows that the unification programme which is of passive charac-

ter should be boldly transformed into one of national self-dependence." *(Chunnam Ilbo,* January 7, 1966)

Another South Korean daily stressed: "The question of the country's unification must not be brought to the U.N. but must be solved by ourselves... Now is the time to spare no efforts to take a step further toward unification by holding negotiations open-heartedly and freely."

EARTHLY PARADISE SURE TO COME AFTER UNIFICATION

"First of all, it is a serious matter to study ways and means of lessening the sufferings and losses of the people caused by territorial partition" *(Kyonghyang Shinmun)*

"It comes to the conclusion that upon unification one will be able to do a business which would bring twice as much profits with almost the same capital because the markets will broaden twice... People believe that when the country is unified all anxieties will soon vanish and an earthly paradise rare in the world will come into being." *(Chosun Ilbo,* January 9, 1966)

South Korean dailies roundly condemn Pak Jung Hi's recent statement to the effect that it will perhaps be in the latter half of the seventies when the question of unification can be discussed in real earnest.

"The latter half of the seventies means 10 years from today. Then doesn't this mean that one is not allowed to speak of unification in the coming decade? And doesn't this also mean that one shouldn't entertain any hope for unification during this long period?" This issue "must be discussed and its solution be sought constantly and actively as an immediate task, for it is the ardent aspiration of the nation. The problem of unification can not and must not be made an object of discussion only for any privileged persons or forces..." *(Maiil Shinmun, Ryongnam Ilbo,* June 10, 1966)

(Continued from page 8)

A lump came into the throat of the father who was watching the whole collective perspiring all over to save his daughter, not sparing expensive medicine, blood or anything.

Ten minutes passed. But the patient's heart did not respond. Determined to save her at any cost, the doctors continued to work till they wrought a miracle. Fifteen minutes later, the heart started to function thanks to their strenuous efforts and rich experiences in clinical treatment.

When miss Chun Yung Soon was leaving the hospital some time later, her chronic disease was completely cured.

Prof. Shin Sung Woo, vice-president of the Academy of Medical Science, said that this miraculous success was a logical outcome of the advancing medical science in Korea. Yung Soon's father said with emotion:

The artificial respiration which doctors gave in turn by breathing into my daughter's mouth was not mere oxygen inhalation to the patient but a token of deep love for humanity. I returned to North Korea from Japan although my native place is in the Cheju Island of South Korea. But I had never expected the fatherland is so warm and benevolent. Yung Soon is my flesh and blood but now I think she is a daughter of the fatherland rather than my own daughter.

True Color of USAID

Walking toward the heart of Seoul, one finds twin buildings on the left side. Hung on one of them is the signboard "United States Agency of International Development" (USAID).

During the popular uprising in April 1960 which led to the downfall of puppet Syngman Rhee, demonstrators stormed this agency, burning up its cars. This was the eruption of the discontent of the South Korean people with the U.S. "aid" policy that had been executed through this agency.

It first made its appearance in South Korea under the signboard of "UN Command Economic Co-ordinator." Later it changed its name into "United States Operation Mission" (USOM) and then into present name. It employs more than 500 functionaries and costs 150 million won annually.

Under the "ROK-U.S. Agreement on Economic and Technical Assistance" signed on February 8, 1961, the USAID is defined as a "special mission" (Paragraph 5), being part of the organ appointed for dealing with the U.S. "economic and technical assistance" to South Korea. (Paragraph 2)

The "agreement" obliges the South Korean puppet government to render all assistance and necessary facilities to the USAID director and its staff, treating them as "U.S. diplomatic envoys." Thus, USAID is provided with the building and billet gratis and exercises extra-territorial rights.

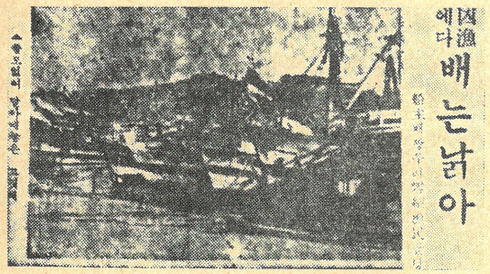
Paragraph 7 of the "agreement" stipulates that the U.S. government can cancel the whole or part of its "aid" plan, if it considers it unnecessary or unfit. This explains the position of USAID which manages the South Korean economy in accordance with the U.S. policy.

There is also in South Korea the "U.S.-ROK Economic Co-operation Committee" (former "Joint Economic Committee") involving the USAID functionaries and "ministers" of the puppet government dealing with economic matters. It is an organ forming the link between the U.S. "aid" organ and the South Korean puppet government. Ostensively the two sides have equal say in this organ. But, in reality, the USAID gives orders to the puppet government from the distribution of the U.S. "aid" funds to the usage of the "counterpart" funds coming from the sale of the "aid" goods. Though the U.S. advisors have been withdrawn from the main departments of the puppet government in face of the caustic criticism of public opinion, the USAID still controls the drafting of the budget of the puppet government and its finance through the "aid". Under the "financial stabilization plan," it exercises all-round control over the economic policy of the puppet government—setting currency ceiling, orienting investment and loan, deciding banking interest rates, tax rates and public utility fees, working out supply plans and foreign capital inducement plans.

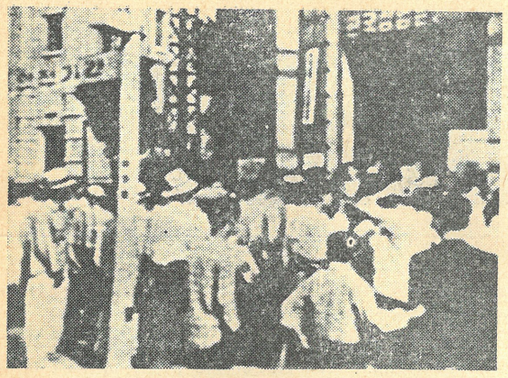
In this way, the United States, through their "aid", sells its surplus commodities in South Korea at prices higher than on the world market, dominates South Korea and has turned it into a colony and a military base for aggression in the Far East.

The U.S. "aid" has driven South Korea to the bottom of bankruptcy. U.S. imperialism claims that it has granted South Korea 12,000 million dollars in "aid." But 70 per cent of it was part of U.S. military spending for equipping the 600,000 strong South Korean puppet army which serves for its policy of aggression.

The "economic aid," supposedly to the tune of 4,000 million dollars, was used for utilizing the South Korean economy for its military purposes.



Fishing industry is on the constant decline in South Korea. Photo: fishing boats lie idle on the sands of seaside



Great confusion prevailed when the currency reform of predatory nature was carried into effect in South Korea. Photo shows a tumultuous scene outside the "Commercial Bank of Korea" at that time

Enlarging the scale of military expanditure in South Korea year by year, U.S. imperialism imposed its burden on the South Korean people.

The military expanditure in the budget of the puppet government swelled from 11,246 million won in 1957 to 22,766 million won in 1964, with the subsequent spiraling of taxation from 11,590 million won to 35,036 million won.

They fleece the South Korean people by ruthless methods. Besides the pillage through taxation, state bonds and inflation, they have robbed the people of 10,000 million dollars at rough estimation through the collection of millions of suk of military provisions and other military supplies, requisition of land, buildings, etc.

The U.S. "aid" further aggravated the colonial lopsidedness, dependency and backwardness of the South Korean economy caused by the Japanese imperialist rule.

The U.S. "aid" was aimed from the beginning at disposing of surplus commodities. The "aid" to South Korea was mainly composed of consumer goods. The proportion of consumer goods jumped from 63.2 per cent in 1955 to 93.1 per cent in 1962. The remaining part, so-called "capital fund," is turned to such domains as railway transport, communications and harbours for increasing military potential and to textile, milling, sugar-manufacture and other industries processing U.S. surplus farm produce.

Owing to economic subjugation by the United States, South Korea has not been able to develop machine building and other domains of heavy industry in the past 20 years or more and the proportion of manufacturing industry is the lowest in the industrial composition. In industry it relies on imports for 80-90 per cent of its main raw materials; the factories cannot operate without raw materials imported from the United States and other foreign countries.

Agricultural production also has gone downhill under the pressure of the surplus farm produce dumped by the United States. As a result, South Korea is in the grip of chronic famine, despite the annual import of 5-6 million suk (one suk is 150 kg.) of foreign grain. More than 70 per cent of the farm land has been acidified due to the dumping of U.S. fertilizer.

Owing to the stagnation of industry and agriculture dependent on the U.S. economy 7 million unemployed and semi-employed are flooding the streets. This huge army of unemployed adds to the aggravation of the conditions of the employed workers. The impoverishment of the working people is being accelerated and they are languishing in the greatest destitution in history.

Yet the Pak Jung Hi clique is mobilizing material resources to "assist" the Saigon puppets, while driving out youths to South Vietnam as U.S. cannon fodder.

The deeper one is entangled in the U.S. "aid," the tighter he is shackled to the United States, not only economically, but also politically and militarily. In this sense, the USAID in Seoul is implementing on the spot the U.S. enslavement policy.

The infiltration of foreign capital causes much trouble in South Korea. Pictured here is the Daisung rubber factory which was compelled to stop operating

Narcotic Peddlers

In 1954 the director of the United States Information Service in South Korea told a joint Senate-House session in Washington that the United States should lay stress on "cultural exchange" rather than on material means..., and propagate American ideas and way of life.

What they pursue through the "cultural exchange" is fully revealed by the facts.

After the Korean war the United States did much to reinforce the U.S.I.S. in South Korea, as well as the puppet Ministry of Education and Office of Public Information in Seoul.

On the other hand, various kinds of U.S. "foundations" have penetrated into South Korea to gain control over the South Korean educational and cultural organizations and establishments financially and technically. The "Asia Foundation," the "South Korean-American Foundation," the "Rockfeller Foundation" and so on have placed scientific research institutes, academic organizations and individual intellectuals and scientists under their financial control and, on this basis, are making them concoct material to back up their aggressive policy and anti-communist propaganda.

Besides, they are training stooges with a view to further tightening their political and ideological supervision over the puppet regime through them. Thus, between 1953 and 1960 they sent South Korean teachers, government officials, writers, artists, right-wing trade union leaders and specialists, 2,356 all told, to the United States for training as their faithful minions. They did this under various names, such as "the training plan for specialists." Besides, they have stepped up propaganda for anti-Communism, America-worship and the decadent American way of life.

According to the agreement on the supply of information media between South Korea and U.S.A. signed in 1959, South Korea is obliged to give priority to American films and publications in the list of import items.

Thus, the United States accounts for 48 per cent of the foreign publications and 53 per cent of the foreign films brought into South Korea.

With these means the United States is stepping up its ideological and cultural penetration into South Korea, with the main emphasis on combating communist ideology.

Clamouring about "communist aggression," they have set up various kinds of propaganda organizations such as the "Asia Anti-communist League of Korea," "the Anti-communist Freedom Centre" and so on. The Pak Jung Hi clique are anxious to strengthen their anti-communist alliance with the United States, harping on the "aggression from the north." But as time passes, their anti-communist propaganda is repudiated by more and more people in South Korea. In this situation the U.S. lord and his minions are printing, translating and distributing large numbers of reactionary books and articles to "theoretically combat" communism.

The dissemination of the ideas of America-worship shows another aspect of the United States' ideological and cultural penetration into South Korea. The U.S. imperialists are describing the United States as a country of "new capitalism" or "popular capitalism," allegedly different from "old capitalism." They even have the face to say that there is no classes in America, extolling it to be a "country of freedom," a "country of human rights," or a "country of gentlemen."

At the same time, they are bent on covering up the appalling conditions of South Korea. In so doing, they are brandishing the Malthusian theory on population and the so-called theory on the development of lagging countries. All these "theories" without exception are at pains to ascribe the root cause of poverty and social disorder in South Korea to "racial inferiority," "moral degeneration" and "rapid population growth."

Yet another aspect of the ideological and cultural penetration is to destroy the national culture in South Korea and help "Koreanize" foreign reactionary cultures.

This effort is aimed at making the most of "nationalism" for their colonial rule, and this policy

was already adopted by the former Kennedy administration.

To help in the "Koreanization" of American culture, two institutes for research on Korea have been inaugurated and Korean language and Korean literature departments have been opened at six universities in the United States in recent years.

Their task is to "study Korea." They send American scientists, writers and artists to South Korea to contact the South Korean scholars and intellectuals and help the latters in assimilating the Yankee culture.

In this way they not only play havoc with the traditions of national culture, but facilitate the penetration of imperialist culture into South Korea. They also paralyse national and class consciousness of the people, while infusing in the workers anti-communist ideas and conceptions of class cooperation.

Under the direction of the U.S. imperialists, the ROK Christian Association has set up an "Industrial Guidance Council" to increase their influence among the workingmen and preach collaboration between capital and labour.

In particular, the U.S. State Department invites the trade union bosses to the United States. The aim of this invitation is to give them special trainings for 3-6 months.

In this way the Americans are trying to instill in them reformist ideas through contacts with the right-wing leaders of the trade unions in the United States, to prevent the democratization of trade unions in South Korea and, above all, induce them to collaborate with them in their policy of aggression.

Besides, the Americans distribute anti-communist posters and various other propaganda media in industrial enterprises.

Reactionary propaganda among the workers is conducted primarily by the U.S.I.S. offices in South Korea, the "Office of Public Information" of the puppet government, the "Federation of Trade Unions," Protestant and Catholic organizations.

Propaganda among the workers has some distinct features. Above all, it takes up technical and economic problems closely connected with the workers' life, and infuses in them ideas of America-worship by advertizing "development of mechanical technology" and "high living standard" in the United States.

Besides, they seek to justify the traitorous policy of the Pak Jung Hi clique and preach the idea of reccnciliation of capital and labour. In addition, the U.S. imperialists resort to distorting Korean legends, tales and biographies while making propaganda concerning the American way of life.

All these activities without exception are supervised by American "advisers" who have the levers of control in everything.

As is clear from this, the United States tries by all possible means to sap the energy of the workers and other toiling people struggling in South Korea. In fact, the Americans are narcotic peddlers trying to drug the South Koreans.

Therefore, the working class and other toiling people in South Korea must not only get rid of the political, economic and military control of the United States, but also free themselves from its ideological and cultural influence. This is the way for them to shake off the yoke of U.S. colonial rule.

Different Conditions

South Korean radio *Hanguk Moonhwa* in Seoul reported on June 8 that a father of six children was driven to the depth of despair, unable to educate his children, and committed suicide. He was Ko Yung Woon, a labourer residing in Sungdong district, Seoul.

Hearing this news, woman worker Hwang Soon Ok in the central district of Pyongyang said: "It must have been unendurable agony for the father to see his children grow up as illiterates. No

(Continued on page 26)

Laws Tying Hands and Feet

The workers in South Korea are deprived of freedom and democratic rights.

Articles 14 and 15 of the "Law on Labour Relations" point out that any trade union supposed to be organized is required to submit the address of its office, names and addresses of the officials, make applications to the authorities of the puppet regime for its affiliated organizations with detailed explanations on the aim, rules and regulations as well as on their activities. They also stipulate that the trade union may be organized only after obtaining a prior permission.

No wonder, the 1964 New Year issue of *Sasanggye,* a South Korean monthly, exposed that by substituting the hitherto effective application system for permit system, the authorities have succeeded in putting on limits the workers' right of organization. The puppet regime of South Korea is afraid of seeing the workers coming out to fight against the aggressors and their running-dogs, and so they refuse to recognize all the trade union except the reactionary union sponsored by the "government."

The plot to suppress the activities and freedom of the workers is more concretely expressed in the "Law on the Arbitration of Labour Disputes." The law has laid down many conditions which hinder even a struggle purely of economic character, which is permitted in name at least, not to say of demonstrations or strikes that might be staged by the workers.

The South Korean authorities could either arbitrate summarily or interrupt the proceedings of a dispute (Articles 40 and 41) if they find the scope of the dispute is too big or the nature of the dispute is of special importance under the pretext that the dispute implies potential danger. In case of disobedience on the part of the workers, they are liable to be punished.

According to Article 46 of the said law, if the workers violate Article 41, refusing to stop their strike or putting the strike into effect in 30 days, they are liable to be imprisoned less than two years or to pay a fine amounting to less than 100,000 won. The hands and feet of the workers are tied so tight in this manner that they find it impossible to budge for any practical action.

On the other hand, the authorities set up a seventy-day cooling period for disputes arising in ordinary business undertakings, whereas the time extends to 80 days for public enterprises. This is devised as a breathing period for disrupting the ranks of the workers as well as for suppressing, bribing and deceiving them.

Another noteworthy aspect is that they put the workers under constant surveillance by placing their stooges among the workers.

And the Article 103 of the "Regulations on the Standard of Labour" gives the "labour inspector" the right to "investigate workers", "the right to exercise government power, and even empowers him to act as a policeman."

The "Labour Committee" they have set up is also an instrument to restrain workers from the freedom of organizing their own organization and from their free activities. The present "committee" consists of 11 members —3 each representing the workers and the employers respectively besides 5 persons appointed in behalf of the public. The 5 persons from the public interests are not chosen by the workers but nominated by the "president or government administration." They are entitled to dissolve trade unions, replace their cadres, annul their rules and resolutions, and to judge if the workers' decision to go into strike is proper or not. The South Korean press charged it as given an absolute power of supervision.

Another "Law on Outdoor Meetings and

Demonstrations" allows no meetings and demonstrations organized by the workers under the pretext that they disrupt the "democratic order." It prohibits all propaganda done to this effect.

Despite all this, workers fight on. On January this year the Korean workers hired at the U.S. army units in the Boopyung area fought the Yankees. They hurled stones against them defying tear gas. On February 5 this year more than 1,100 Korean workers in Pajoo area hired at the U.S. army units staged strike and demonstration against unjustifiable dismissal and racial discrimination. They pushed their way into the barracks through tear gas and bayonets. Last year the workers of the Inchon Sheet-glass Factory organized their own "strike committee" and fought more than two months. They won the strike, carrying through their demands. In November last year the railway workers in Pusan, having formed a "Struggle Committee for Return of Property," fought for driving out government stooges from their "trade union."

It is now evident that nothing can help much the Americans and the Pak Jung Hi band in putting down the struggle of the workers for their existence and democratic rights.

(Continued from P. 24)

pain is greater than that of a parent who can not clothe, feed and educate his children like others."

This woman worker is a mother of four sons and daughters. Her eldest son is a student of the Pyongyang Construction College, the second one is a student of the Kimchaik Polytechnical College, first daughter graduated a higher medical school last year and is now working as an assistant doctor, and the youngest daughter is a student of a technical school.

The mother lost her husband 16 years ago in U.S. air bombing, and she is now working at the Pyongyang Industrial Goods Producers' Cooperative.

Thanks to the state and social solicitude, she is able to educate her sons and daughters into fine pillars of society. The people's regime educated them from kindergarten through higher educational institutions.

"The Yankee beasts might have thought that they took away the future of my children when they killed my husband. But they miscalculated. The people's regime protected the young sprouts in its warm bosom and brought them into full bloom," she said.

One quarter of the population in the northern half of Korea is studying. Compulsory middle school education has been enforced and universal free education system is in force from primary school to university. Scholarships are given in higher technical schools and higher educational institutions. All men and women, old or young, can study as much as they wish.

However, in South Korea the majority of youth and children are barred from school education today. Young ones who have no opportunity of learning and those who can not educate their children often take the same road as Ko Yung Woon, cursing the society.

At present one million school-age children are left out of school in South Korea. 310,000 children could not enter school last year because their families were poor. No small number of students have to quit school unable to pay school expenses.

Bando Hotel

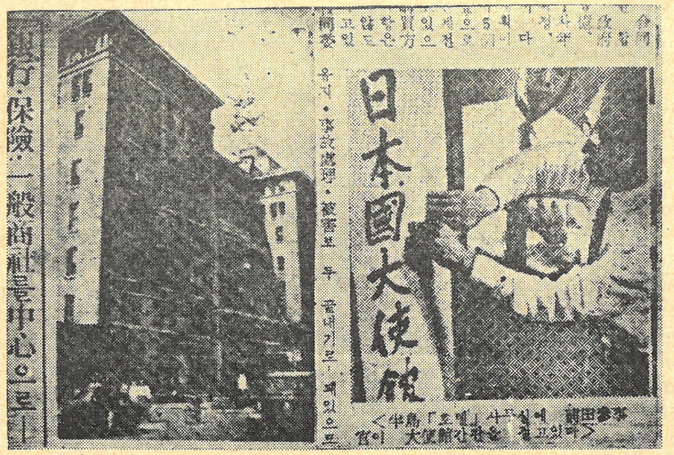
Bando Hotel is located in downtown Seoul. At present the largest hotel in South Korea, it was built at the time when the Japanese imperialists ruled Korea. It is not its size that attracts the attention of the people, but because it is being used as a big centre where all sorts of conspiracy are concocted.

Agencies of foreign monopolies including those from the United States and Japan have set up their offices in this building. It has actually become a den of conspirators who are intent on turning out all sorts of intrigues with an aim to colonize and plunder South Korea.

If the past events are brought back to our mind, many dirty traces are visible in this hotel. This is the place where Gen. Hodge, the U.S. occupation army commander, set up his headquarters after occupying South Korea in September 1945 without shedding a single drop of blood. Here he planned how to rule South Korea and issued orders to his puppets.

Right in this very hotel the "Japanese Representation in Korea" began its work since April 1963 besides 60 or more agencies or branches of trading firms affiliated to the Japanese monopoly. The number of the personnel of the "Representation" has doubled since its status was raised to the Japanese Embassy in S. Korea following the exchange of the documents on the "South Korea-Japan talks" on December 18, 1965. Thus the Japanese Embassy has become the largest diplomatic mission in South Korea next to the U.S. Embassy located on the opposite side.

Such a thing reminds us with reason of the Japanese Residency-General of former days.



Bando Hotel in Seoul. It is a haunt of American, Japanese, West German and other foreign firms

Japanese subjects plying between S. Korea and Japan are high-ranking officials of the Japanese government, men from industry and other various branches. And the scope of their activities is being constantly enlarged.

Through such contacts, they gather on a large scale informations on various fields.

On the other hand, they bring to South Korea their politicians and flunkeys of their monopoly capitalists while playing the role of tourist guides in behalf of the reactionary government officials and compradore capitalists. As a result, the number of the Japanese visiting South Korea since the signature of the "South Korea-Japan talks" has been sharply increased. Of course, the base of their activities is located right in Bando Hotel.

A South Korean paper once carried on the following report in this connection:

"The number of the Japanese coming to South Korea in 1964 was 2,320, i.e., 190 a month on the average. However, the monthly average in last January amounted to 201, that of last october jumped to 801, and it continues to show an upward trend in November and December. Boasting of the magic power of their money, they make fuss about vying each other to grasp as much as they can."

The number of Japanese politicians visiting South Korea in last September alone amounted to nearly 20. Among others, the

list of visitors included some high-ranking officials attached to the Police Bureau of Tokyo City. Their visits, no doubt, were closely connected with the Central Information Agency, the puppet government's secret service. In addition to them, quite a number of Japanese militarists are plying secretly between South Korea and Japan. For instance, Yoshio Gomada who was in charge of the Japanese secret service in China during the Pacific War came to Korea in disguise last year, even changing his name.

Whenever a Japanese militarist visits South Korea either officially or unofficially, big shots from both countries gather in restaurants or hotels and exchange talks in whispers, making back-scene bargains (Sedai, issued in October 1965). In this way the political subjugation of South Korea by the Japanese militarists is pressed forward step by step.

Political connections between the political big shots of South Korea and the Japanese are also being established through the former's visits to Japan.

According to the published data, 45 representatives of the South Korean "parliament" are known to have visited Japan from early 1965 to May of the same year. Regarding this, one of the South Korean papers commented:

"The visits of important personages to Japan give an impression that the visits are nothing but for restoring in haste their former master-employee relationship under the shadow of South Korea-Japan Friendship." (Maiil Shinmoon, dated June 12, 1965).

The political collaboration between the South Korean puppet authorities and Japan are being promoted through the friendly organizations of both countries. At present there are in Japan 50-odd pro-South Korean organizations (including economic and cultural organizations), of which the outstanding parts are played by Japan-South Korea Co-operation Committee, Central Japan-South Korea Association, Japan-South Korea Friendship Society, etc.

These organizations are composed mostly of the people who have personal connections with people in South Korea. Among them, the most representative one is Central Japan-South Korea Association. The leaders of this group are those who were once high-ranking officials in Seoul including some inspector-generals of political affairs in the past.

Such groups are bent on accelerating the infiltration of Japan into South Korea under the signboard "Japan South Korea Friendship". To realize this, these groups scrutinize the situation of South Korea and study its reality with the informations supplied to them from Bando Hotel or New Korea Hotel in Seoul.

The Japan-South Korea Friendship Society is promoting the eventual Japanese reinvasion into South Korea through its monthly magazine called "Friendship." On top of this, this group has taken up even the question of recompensation of the properties left behind by the Japanese at the time of their defeat in the second world war.

On the other side, in South Korea there are 20 and more pro-Japanese groups which include South Korea-Japan Friendship Association, South Korea-Japan Association, Institute of Japanese Culture, etc. The president, vice-president down to the men in charge of the provincial branches of the South Korea-Japan Friendship Association are exclusively from the Democratic Republican Party, the present party in power.

The principles and rules of the South Korea-Japan Friendship Association defined that the association aims at the enhancement of the friendship between the South Korean and Japanese nations, the mutual assistance between the peoples of the two countries who have common interests, and the promotion of information service. In addition, it extols to the skies the emperor of Japan as well as the Japanese militarism.

Here follow some of the words uttered by some Japanese reactionary politicians:

"The defence line of Japan should be extended to South Korea and Taiwan respectively," said the war-criminal Nobusuki Kishi, former premier of Japan and at present the chairman of the Japan-South Korea Co-operation Committee.

Also Ikeda, the former premier of Japan, said in 1961, while rationalizing the Japanese aggression before the second world war, that it was time to actively follow the footsteps of their forefathers as Japan had poured a large amount of investment into Korea, Taiwan and Manchuria.

Another former premier Shigeru Yoshida blabbed that Japan should follow the footsteps of Hirobumi Ito (the first governor-general of Korea) and should keep a firm footing in Korea.

On the other hand, the present premier Sato declared in his policy speech delivered on January 25, 1965 at the Japanese diet that Japan, as a "great nation in Asia, should understand fully its responsibility and mission, and that today is the time for opening a way for her advance."

Nevertheless, the Japanese militarists seem to have forgotten the march of time. Korea today is not the same as it was in 1905. The working class and people of Korea are alert on every move made by the Japanese militarists. History will not repeat itself no matter how reckless they are. Even though supported by U.S. imperialism, their intrigues will be shattered to smithereens.

Guest from Venezuela Speaks

Nicolas Colorado,
Leader of the Delegation, United Center of Venezuelan Working People

I, in the name of our delegation, extend a deep gratitude to the Central Committee of the General Federation of Trade Unions of Korea and the Korean people for their warm hospitality.

During our stay in Korea, we have seen many things with our own eyes and got deep impressions on Pyongyang and its outskirts.

I am very much gratified by the great successes attained in socialist construction by the Korean working class and people under the wise guidance of the Workers' Party of Korea.

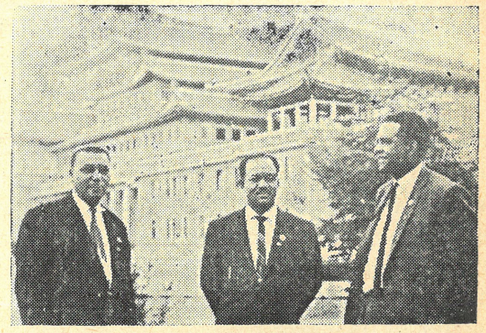
In the Korean war, the capital city Pyongyang along with other towns and villages and all sorts of facilities necessary for the people's livelihood were completely destroyed by the Yankees' indiscriminate bombing. In spite of the enemy's brutal bombing, the Korean people reconstructed all those lost in the war in a short span of time. These facts will remain deeply imprinted in our mind.

Pyongyang is a picturesque city with tall buildings, covered with green trees. Its grandeur and beauty will be cherished for ever in our mind.

We also visited co-operative farms. There stand modern houses, kindergartens, schools and evening schools for the working people, let alone modern factories.

The thing that struck us most was the care for the children shown by the Party and the State. Recently a meeting commemorating the 20th anniversary of the Young Pioneers of Korea was held in Pyongyang. More than 70,000 Young Pioneers from all parts of the country gathered at the Pyongyang Moranbong Stadium. We were amazed by the big celebration held on this occasion.

I know neither the Korean language nor its alphabet. Nevertheless, I came to form an idea of what they meant with the exciting figures formed in the mass-game by the children with their lively and meticulous motions. I understood that those figures are meant for the good health of their beloved Leader and for their devotion to the socialist construction as well as for the acceleration of the unification of their fatherland by driving the Americans out of South Korea.



The delegation of the United Centre of the Venezuelan Working People visited Korea at the invitation of the C.C. of the GFTUK

While staying in Korea, we had an opportunity to pay a visit to Panmunjom. We encountered there U.S. M.P.s, the enemy of the Korean people, with helmets on their heads. Just at that time, a meeting was held jointly by Korean and the U.N. sides. Here I witnes-

(Continued on page 32)

CALL OF THE GFSWTU

كفاح العمال
الأشتراكي
لسان الاتحاد العام لنقابات العمال

Recently, the General Federation of Syrian Workers and Trade Unions sent us a call directed to trade unions, workers, friends and peoples all over the world. This call denounces the conspiracy cooked up by the imperialists and colonialists against Syria, threatening its security and peace. We publish here the gist of its text.

The call exposes the aggressive plot being concocted against Syria secretly and openly by the imperialists. It cites many facts to prove this aggressive scheme:

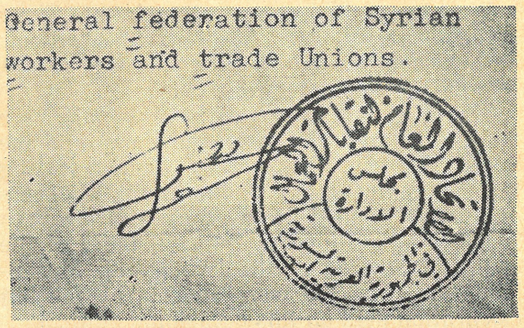
1) The choice of Beirut as a meeting place for the U.S. ambassadors in the Middle East
2) The recent London meeting of Turkish ambassadors in the Middle East
3) The recent Ankara meeting of Turkish ambassadors in the Middle East
4) The repeated meetings of Arab reactionaries
5) The concentration of Israeli troops on the Syrian frontier
6) Large quantities of U.S. made weapons being supplied to Israel
7) The visit of the U.S. Sixth Fleet to Beirut

Mindful of the above-mentioned facts, the call condemns the United States as the enemy No. 1 of the Arab people. It points out that the U.S. government does not recognize the rights and dignity of other nations; that it is trying to subjugate other nations with its force as it does in Vietnam.

It further reveals that a military attack is being planned in Pentagon and behind the scene, and the United States is going to use Israel as one of the bases for committing such a crime.

The call emphasizes on the determination of the Syrian working class to defend itself and safeguard its freedom.

It concludes appealing to the workers all over the world to unite with the Syrian workers to stand firm against the conspiracy of the imperialists and colonialists.


General federation of Syrian workers and trade Unions.

VENEZUELA FIGHTS

"Rise, Brethren!
Only your hands will accomplish
All what you want."

The above words are written by a Venezuelan poet fighting against the U.S. enslavement policy and the reactionary rule of their lackeys.

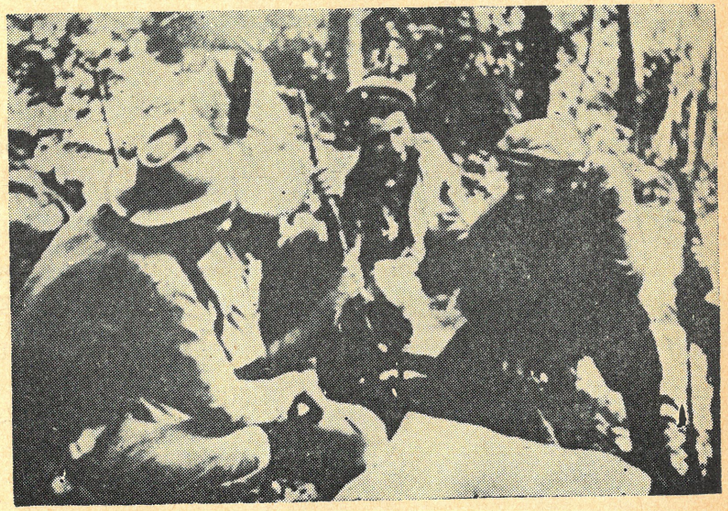
Today the working people of Venezuela are fighting bravely, upholding the slogan: "Freedom for the Motherland or Death for Venezuela."

The Venezuelan National Liberation Army is founded amidst the fierce struggle against the enemy. Their ranks are being constantly reinforced and a series of guerilla bases are created. They are dealing telling blows at the enemy, getting strong support from the people.

At present, the guerilla warfare is spreading like a wild fire. It is closely connected with the active struggle waged by the working people in cities and countryside for their political, social and economical rights.

Regarding this, even Newsweek reported that a large number of people was volunteering to join the National Liberation Army. Every summer the number swells from 200 to 2,000, deplored the magazine.

It is officially admitted by President Leone that the armed struggle is being waged in eight out of the twenty provinces of this country and that one third of the national



Guerrillas in the southern region of Venezuela elaborate operation plan

army is engaged in expeditionary campaigns.

The struggle of the Venezuelan people against U.S. imperialism and the dictatorship is resulted from the class and national contradictions aggravated by the harsh exploitation and oppression of the U.S. imperialists and the reactionary regime.

Hence, the patriotic and just struggle is being waged to safeguard the freedom, democracy and national independence against U.S. imperialism and the reactionary regime of their flunkeys.

The U.S. imperialists and its lackeys can by no means stop the struggle of the people, regardless of suppression, deception and bribery.

The working class and people of Korea are giving their full support to the struggle of the patriots and working people of Venezuela against U.S. imperialism and the dictatorship. They are convinced that the Venezuelan people will win their ultimate victory.

Working people in Caracus, capital of Venezuela, stage demonstration, shouting the slogans: "Freedom to political offenses!" "Freedom to heroic sons of Venezuela!"

(Continued from page 29)

sed that the Yankees were behaving as if they were hosts in South Korea, while the delegate of the South Korean regime was acting as their puppet.

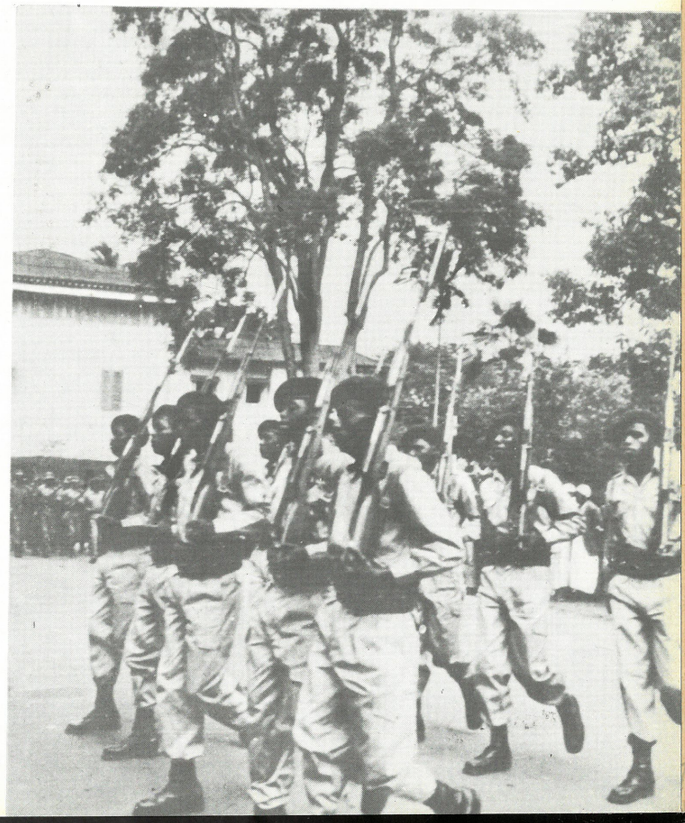
From our visit to Korea we have arrived at the following conclusion: No matter how is the aggressor, he can not conquer the people who are fighting for their independence.

This conclusion also encourages us, because we, too, are struggling against the U.S. imperialists and the oligarchy at home.

I am convinced that the heroic Korean working class and people will, no doubt, unify their fatherland by driving out the U.S. aggressors from South Korea.

Venezuela is far away from Korea. But the long distance can not make us forget you. We shall give all possible support and encouragement to you, Korean people, who are fighting for the unification of the fatherland.

Guerillas in Angola attacking the Portuguese colonial troops.



Military parade held by the troops of the People's Liberation Army on the anniversary of the victorious revolution in zanzibar

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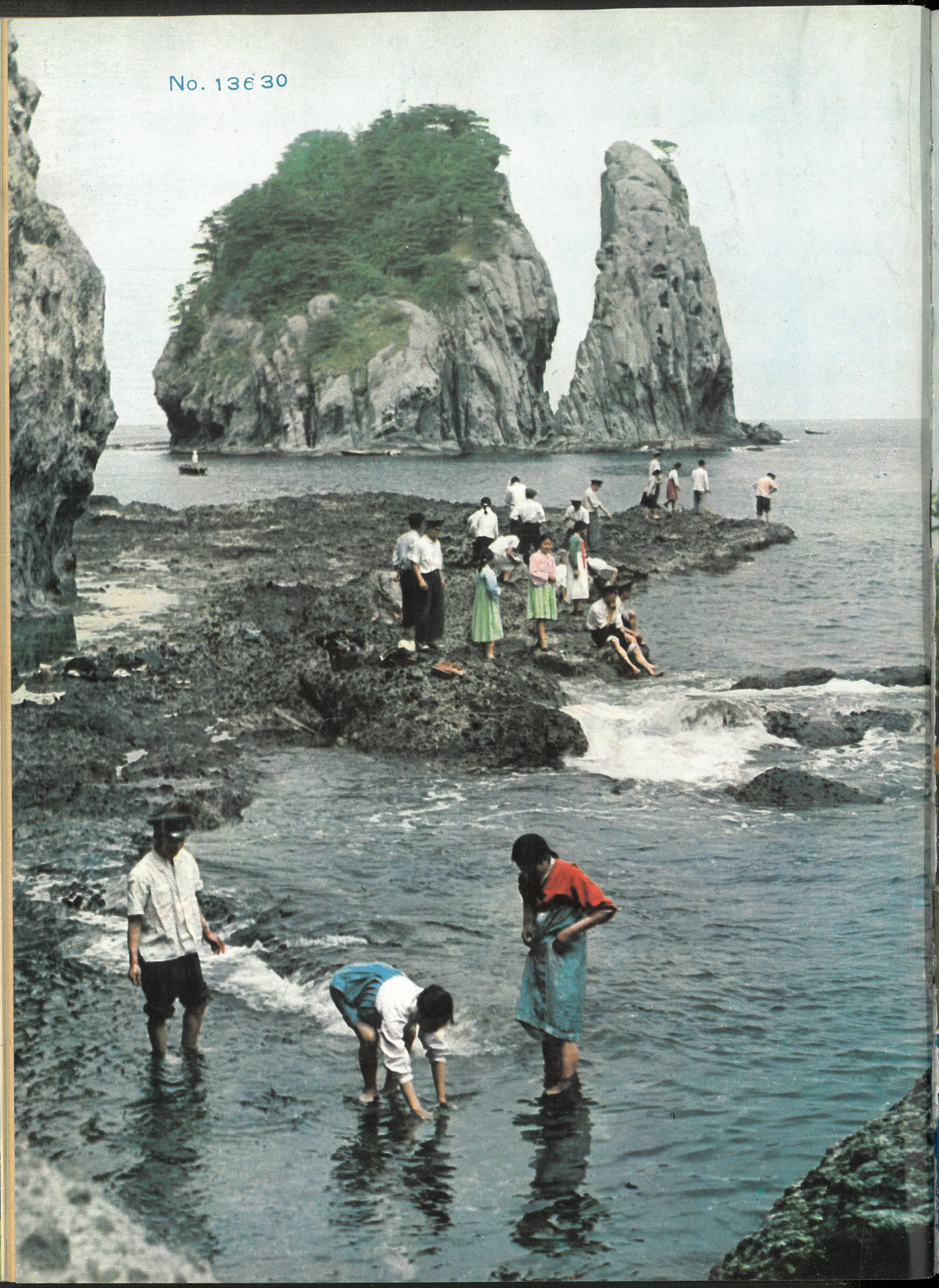

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The Korean TRADE UNIONS